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"Not to be ministered unto, but to minister"

WAR SUFFERERS' RELIEF BULLETIN

November, 1946 **Vol. II, No. 9**

Village Clinic At Kao-t'un

By Elizabeth Goertz*

One can go to almost any village in China and with the announcement that medical supplies are available, crowds of people with all kinds of ailments will soon gather to be seen and treated. One of such villages is Kao-t'un, seven li (a little more than two miles) southeast of Kaifeng. We sent word to a Christian family in Kao-t'un asking for a place to open a medical clinic. After a few days arrangements had been made and we were invited to come and treat the sick.

We packed our supplies into a medicine box, a Red Cross carton, and on Monday morning, August 26, two nurses, David Wu and Elizabeth Goertz, Mr. Ku of the M.C.C. unit, and Sun Ch'eng-en, a student helper, started out with a "The Lord bless you and be with you" from Miss Kuyf. We walked to the village accompanied by an evangelist and a Bible woman of the Canadian Church Mission where we were given a very friendly reception by the Christian family. Soon the people of the village gathered and Mr. Ku started registering patients. When he had reached ten, we halted for a few minutes while the evangelist spoke to the people explaining the purpose of our coming and also asked those present to spread the news around to the neighboring villages. Then he led in prayer asking God's blessing upon the work just beginning, both for the medical staff and the patients who would come for treatment.

The first day we saw seven men, fourteen women, and twenty children—forty-one in all. This seemed a good beginning. We talked with the local people and decided that we would come out to Kao-t'un each Monday, Wednesday, and Friday forenoon. During the first week we treated one hundred thirty-nine patients, which were divided into the following departments: medical, surgical, eye, skin, ear-nose-throat, venereal, and gynecological. Most of the skin troubles were caused by mosquito bites which had been scratched and had become infected. Eye patients had conjunctivitis, trachoma, corneal ulcers, and developing cataracts. Medical ailments present were diarrhea, malaria, arthritis, digestive disturbance, and epilepsy. Children's diseases included some of the above and a few had kala azar. These were advised to go to near-by hospitals as our clinical supplies are limited at present and we are unable to treat this disease. We hope later to be able to give treatment to such patients.

As mentioned above, there is much medical work to be done in any part of China. Medical supplies are now coming in slowly. Our doctor, Paul Hu, has come and we hope to locate in some large village somewhat farther removed from the big city, and then work from such a center radiating to the near-by villages. We have expectations of a complete hospital unit of supplies. How we look for it! Railroad transportation to this part of China has been interrupted for some weeks, but we hope that soon shipments can reach us. These are days when the weather conditions are ideal for work in the villages and we look forward to going out to the sick folk in their home villages and treating them "in the name of Christ."

(Continued on page 7)

* The author is a Mennonite (G. C.) missionary in China at the present time assisting with the work of our relief unit.

Small Loans Project

By William Ewert

We have been making a few loans to small business men and producers here in China. We aim to help promote small business and industries in order to create self-supporting relief for some of the poor refugee people here in Kaifeng. This is a form of relief that is not to end when the unit leaves or will continue only for a short time, but is to be a lasting help to the individual.

In making our loans we first had the groups put in their requests and then Mr. Liu and myself went out and investigated their need. We tried to find out whether the small weaving factories had a loom or whether they could get one. Most places they had looms and were only waiting for the capital so that they could buy yarn with which to work.

We found that some of the people were living in very crowded and poor conditions. One place we came to the people had only one room which was used for everything, bedroom, kitchen, and living room. The place was so small that a single Chinese bed filled up half of the room. Their clothes were poor and they had very little money to buy food. One has to marvel at the little with which these people can get along. Not only was this one place in dire need, but others as well. Some were borrowing money from friends daily to buy food and they were anxious to start their own little factory so that they could make a living for themselves. A few of them were selling sundries and they had to get up at three o'clock in the morning to find a place on the street to do business. They have it so that the first one out on the street gets his place; the rest have to take what is left. Others take their few belongings on a wheelbarrow and go out on the street in the open to try to sell them. Some of the people had very little to sell because of the lack of capital. The sidewalks are just full of the stocks of these various small merchants on display.

We have made loans now to nine different groups who were very glad to receive them. Out of these nine there were only two groups of Kaifeng local people. The rest are refugees from P'u-yang and other Communist-held areas. Some have really suffered since Communists took over their homes. Prices have gone up so much the last six months that people just cannot get started any more by themselves and money is not easily loaned to a stranger. Most of our loans go to refugees or displaced persons and you can imagine that they don't have any too much to live on or with which to make a start.

There are four kinds of business that we have promoted so far—weaving factories, chalk and soap factories, little sundry shops, and small printing and chalk shops. In the weaving factories they plan on weaving cloth from cotton yarn. The loom is run by foot paddle. The weaver sits on a board and paddles his loom as we do a bicycle. To us it looks primitive, but they turn out some very beautiful cloth. Another thing that interested me about these looms and the boys running them was their way of fanning themselves. They have a bar that rolls back and forth in front of them just half a turn. On this bar very often we saw a Chinese fan fastened to fan the operators without any extra outlay of energy.

A small sundry shop much like our variety stores only on a smaller scale received a loan. Another borrower sells belts made of leather, woven together and lacquered to protect the leather and dress up the belt. Several have their shop out in the open air on the street, others have a little room in which they have the few things they sell lined up, and one is selling cloth in the market place in front of the old temples. Here there are about one hundred different little parties selling stuff and they just have cloth spread over the top to keep the sun off a little, but when it rains they all have to pack up and go home.

The money is loaned to groups of not less than three nor more than ten. They form groups among themselves with one serving as leader. These co-operating groups are formed so that more persons than one will benefit from the loans. We feel that in this way more people can be helped than by direct relief. We believe that it is wise to help people to help themselves, and these small loans, therefore, are a worth-while form of constructive relief.

We should not do relief work in order to feed our own egos.—Howard Yoder

Thinking about Relief

Gleanings

During the month of October one hundred tons of relief supplies were shipped to each of the French, British, and American zones of Germany. One hundred fifty tons of food and other supplies are now moving to the M.C.C. Child Feeding Project which has been approved for the British Zone. Other shipments now beginning to move are one hundred tons to the M.C.C. project in Austria and one hundred twenty-one tons to Italy. After the nation-wide shipping strike is over about six hundred seventy-six tons of relief supplies will be ready to move.

M.C.C. workers in England have been transferred to the European Continent, except for Harry Willems who is on loan to the Y.M.C.A., working among prisoners of war.

Reports from our workers in China indicate that they are safe and are continuing plans for new projects. Their work was temporarily halted due to the civil war, but the unit now plans to open a medical clinic at Chuhsien-chen and is negotiating for the rehabilitation of a small hospital.

Food distribution in Holland is about completed and clothing distribution will continue to the end of the year. In Belgium, the food and clothing distributions are nearing completion and the work there will likely be concluded this year.

Bro. Dale Nebel, director of the relief unit in the Philippine Islands, reports that the hospital at Vigan is now in operation. Bro. James Brenneman, M.D., is director of the hospital. Bro. Nebel will join the China relief program to become the director of that project and Bro. Brenneman will in the near future serve as director of the Philippine unit.

The Mennonite Colonists in Paraguay are making preparation to care for Mennonite refugees in Europe who plan to migrate to that country. Steps have been taken through the Paraguayan government to secure the necessary visas and the last information received is that Argentina has given permission for Mennonite refugees to pass through her ports.

The eleven members of the French Builders' Unit, all ex-C.P.S. members, are at the moment waiting for transportation to Europe. They are: **John Over,** Goshen, Indiana; **Arthur Smucker,** Goshen, Indiana; **Martin Wasser,** Bedminster, Pennsylvania; **Harold Weaver,** Elkhart, Indiana; **Elon Eash,** Archbold, Ohio; **Fred Troyer,** Elida, Ohio; **Frank Shirk,** New Holland, Pennsylvania; **Jonas Classen,** Meade, Kansas; **Harold Liechty,** Archbold, Ohio; **Elmer Gingerich,** Hartville, Ohio; and **Dale Stutzman,** Berlin, Ohio.

PRAYER OF A RELIEF WORKER

This day is o'er; O Lord, for Thee
Have I put forth my efforts, spent my zeal,
For Thee I labored; Lord, Thou knowest me,
Forgive, if selfish motives I should feel.

Forgive where through neglect or want of love
I failed to help some person as was best,
Forgive where I have failed to serve
Thy children "In the Name of Christ."

Corney Dick.

Guide To Places Of Interest In And Around Hamburg-Altona And Danzig

By Cornelius Krahn

(This article and the accompanying map come to us through the courtesy of Bro. C. Krahn, Mennonite historian and teacher at Bethel College. This description will be of particular interest to "seagoing cowboys" who may have occasion to visit Mennonite churches and communities now in Germany. Many attendants who have served on U.N.R.R.A. cattle boats have visited such places of interest and report extraordinary and worth-while contacts.)

Hamburg-Altona

The Mennonite church (338 members) is located at Mennonitenstrasse, Hamburg-Altona. Rev. and Mrs. Otto Schowalter live in the parsonage right next to the church and will be very happy to show visitors around. Two other individuals that will be glad to do the same service are Hermann Schutt, who has done much in helping suffering brethren, and Rev. B. Harder, who is in charge of the city mission at that place.

Places of interest west of Hamburg are the city of Emden. The Mennonite church (300 members) has been destroyed. The pastor, Rev. A. Fast, lives now in Leer, Gr. Osterstrasse 37, where he is in charge of the Mennonite congregation (30 members). He will be glad to show visitors around.

Another place of interest would be Oldesloe where Menno Simons lived, labored, and was buried, which is possibly some thirty miles northeast of Hamburg Rev. Schowalter will be glad to give more information about the place.

Bremen, where many of the "cowboys" may land, has no Mennonite church.

Danzig Area

The accompanying map shows in the northwest Danzig and Neufahrwasser (Novyport); following the Vistula River south to Marienburg and northeast again to Elbing-Ellerwald we have a triangle in which many Mennonite churches and farms prospered. Each of the underscored places had a Mennonite congregation and there were many in addition. However, the Mennonites did not live in compact communities and villages as they partly do in America. They were scattered among the other German poulation.

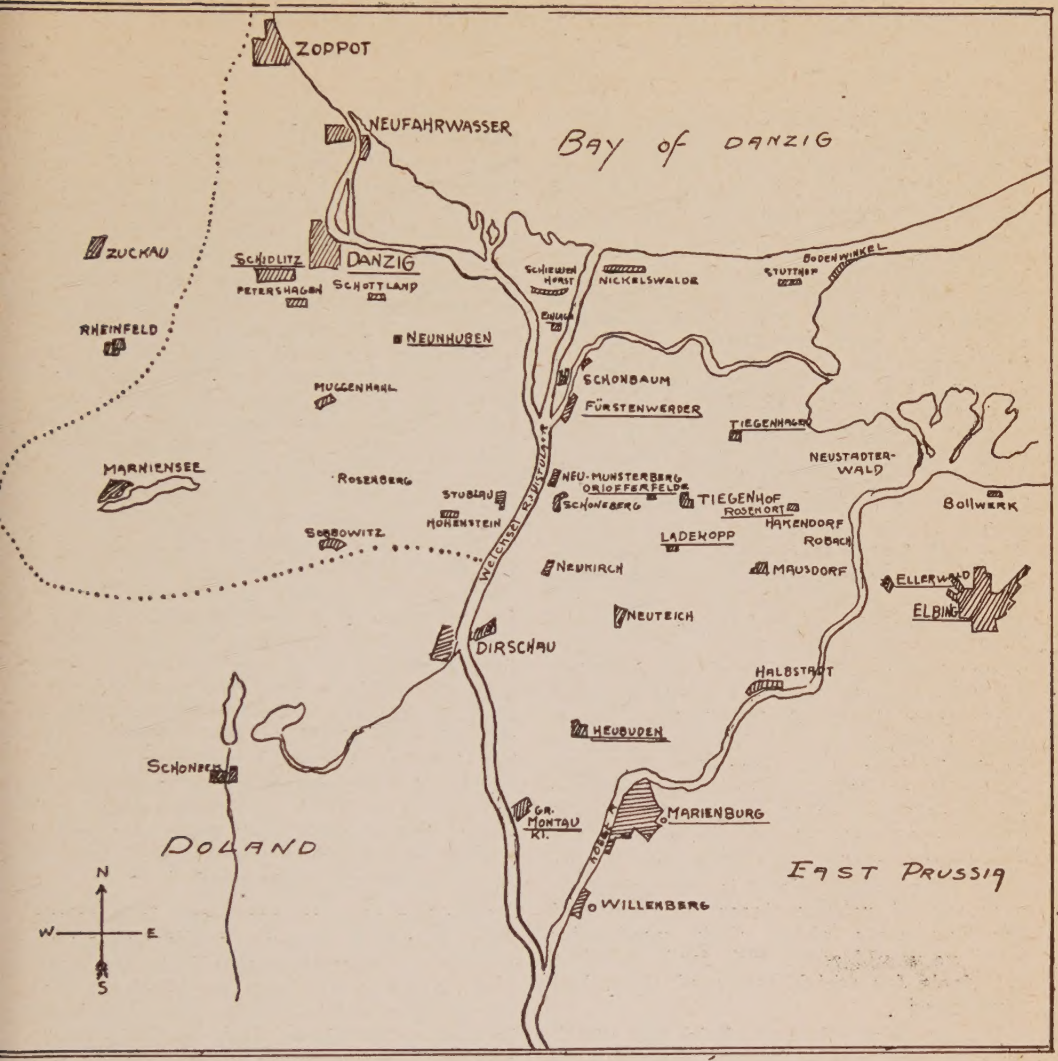
Easiest to reach will be the **Danzig Mennonite Church** (membership, 1,200). The street number is Mennonitenkirche 2, where parsonage, church, and old people's home are found together. The church has been demolished. The pastor, Erich Gottner, served the church till he was drafted in 1945.

Another large Mennonite church is that at Heubuden, near Marienburg (membership, 1,500). The elder of this church, Bruno Ewert, is now in Denmark with many of the members. This church has many very valuable records and documents which are worth while to be saved and brought to this country (the only letter written by Menno Simons). The address of two sisters whose brothers are in Kansas is as follows: Misses Katie and Lotte Penner, Tuga, Post Nowi Dwozr Gdangs, Polska (German Address, Tiege bei Tiegenhof, Gau Danzig, Westprussia).

Elbing has two Mennonite churches: one at the Jahn-strasse (800 members), formerly served by E. Handiges who is now in South Germany, and another on An der Reiferbahn 20. Some of the other outstanding Mennonite congregations are Laddekopp, Rosenort, Tiegenhagen, Fuerstenwerder, etc., all located within this triangle.

Any Mennonites that will be found in the Danzig area will greatly appreciate hearing from their relatives in America. Any church records, documents, and books pertaining to the Mennonites that can be found, should be handled with the greatest care and turned over to the M.C.C. or the Mennonite Historical Libraries for safekeeping till they can be returned to their owners, who will appreciate them very much. Addresses of Mennonites should be written down and sent to the M.C.C. or the ministers of the Mennonite churches in Beatrice, Nebraska; Newton, Kansas; Elbing, Kansas, and Whitewater, Kansas; or to Dr. C. Krahn, North Newton, Kansas.

Our true worth is demonstrated in nothing so much as in the little unremembered acts of kindness and helpfulness which we do spontaneously for those who are in any need.—Earl Douglass.



Mennonite Churches In Germany Near Ports Where Cattle Boats Land

(Data is as of 1941)

Danzig area: Danzig, 1,193 souls; Deutsch Kasun Nowy-Dwor bei Modlin, 390 souls; Elbing-Ellerwald, 800 souls; Elbing (City), 124 souls; Fuerstenwerder mit Neunhuben (Reichsgau Danzig), 556 souls; Heubuden-Marienburg (Reichsgau Danzig), 1,021 souls; Montau Gruppe, 375 souls.

Bremen-Hamburg area: Emden, 300 souls, A. Fast, minister Osterstrasse 37, Emden; Hamburg-Altona, 338 souls, Friedhofstrasse 82, Altona, Wilhelm Alzweig, Bahnhofstrasse 28, Altona; Leer, 30 souls, Dr. Cremer, Bergmanstrasse 13, Leer; Norden, 104 souls, members live in Kreis Norden; and Friedrichstadt (Schleswig-Holstein), 25 souls. Deacons in Friedrichstadt: Heinrich Mader, Wilhelm Classen, Juergen Carstens, Marius Mader.

Love Tokens To French Mennonites

By John Fretz

Each of us has experienced many times Christ's saying, "It is more blessed to give than to receive." It not merely shows an act of love, but strengthens a bond of friendship between the giver and the receiver.

The Mennonites in and around the Lorraine district of France expressed their happiness in many ways where I made contacts in each community. Not only for the promise of a love token from the American and Canadian Mennonites were they glad, but for the fact that we wanted to re-establish fellowship with them which may have been weakened during the six years of war. Hour after hour, in each assembly, we could hear stories of life during the enemy occupation, and during their exile in the mountains in the south for three or four years. With tears, many told us of extremely difficult periods when friends and loved ones yes, from the immediate family, were taken away never to return, or killed on the scene in horrible, stark murder. And now to have their friends from America and Canada come bringing a token of brotherly love and sympathy for them during these difficult years was something many of them could not readily grasp. They could only thank us with a big meaningful smile. But this was to be more than a love token; it was primarily a means of getting closer to them and knowing more about their needs—for later we would come with food, clothing, and tools for which many of them had acute need.

During September we held our distributions, one a day in the afternoon, at the church, the pastor's home, or some other home which was centrally located for everyone to come to. During the war many had lost their autos and means of transportation were scarce—but many came twenty and twenty-five kilometers on bicycles, and some walked half that far. After a short service in which the minister expressed his deep appreciation for himself and his congregation, I stumbled along in my "wonderful" French (or German) to explain our motive and express our joy in bringing this little token of love from the American Mennonites. After giving each family a few jars of peaches and tins of meat and explaining that it was Mennonite made, we had opportunity to visit with them in their homes for a meal or a night's lodging. Their welcome was extremely warm and pleasant. In the greater number of homes we ate typical Mennonite styled meals, and in abundance, for most of these are agriculturists. Many homes showed very high taste, and were clean, well furnished, not touched by war. Others showed not much more than a room or two, renovated from a pile of rubble. In one, for example, I can tell you what they had in the line of kitchen utensils better than tell what they didn't have—for an elderly man and wife—one tin plate, one knife, three soup spoons, two forks, two stew pans, one bean pot, and another bent kettle. This was all I saw and I doubt if there was any more in the cupboard—for they didn't have one. Two broken chairs and a wobbly table made up the furnishings. A broken stove in a dark corner smoked the room up much better than it cooked the meager amount of food they were able to get. The poor old lady was a skeleton covered with wrinkled skin—I was afraid to shake hands with her for fear it would hurt her. It isn't a joke, for thousands of these people in France have lived in damp cellars and barns for months and some for years during the tougher times. For clothing they are still in acute need.

Whether rich or poor, our love token went to all. It was not a relief measure, merely an expression from their American and Canadian brethren to tell them that our prayers and interests were with them. It was an excellent door to their needs and we found many to whom clothing and other articles will mean a good deal to start them on a new road to life. Let me climax these few thoughts by quoting from the evening devotional prayer of one minister in whose home we staved, "Bless our fellowship with these American friends with us—and the people they represent in America and Canada. Strengthen the bond of Mennonite unity between us and help us to show them in some way our appreciation of their talent, material, and time spent for us who have endured these awful years of war. Bless them, O Father, and us, and bring to the world such a spirit of love and peace as is shown by these, our American brethren."

Notes From the Field

Paraguay

The entire month of August was spent doing work at the Asuncion office. I have been doing all the bookkeeping and other general office routine work involved in an expanding program such as this. In addition to the bookkeeping I have been following up with the leper project work. One interview with the Minister of Health was made during the month, and numerous other contacts in connection with obtaining the site for the leper colony. Observations: We need to launch out and help the native Paraguayans along with our Mennonite colonists. I sense a feeling of resentment from Paraguayans toward the idea of giving so much aid to the colonists. The Mennonites are not too popular because they work too hard. South America countries are great for their leisure.—Ura S. Gingerich.

The feeding of hot cocoa to the flood refugees (children and mothers with small babies) from the Charcarita slum area each morning excepting Sundays has continued throughout the month of August. The two of us working with this project begin our work at 5:45 a.m. We mix the powered milk with enough water to dissolve the milk and a chocolate syrup is made of water, sugar, and cocoa. The people are seated around two long tables and served the cocoa, one cup each. Those who are sick and in bed are also given their cup if they want it. The average number of people served daily is about 140.—Edwin R. Schmidt.

Austria

This week I visited two Volksdeutsch camps and one hospital. D.P.'s of any stripe or type, of course, are in a most pitiable plight and have sad and horrible stories to tell of persecution and suffering. The first home which I visited (I say home because it was located in a large old mansion) was primarily for Austrians who had been living in other countries and were forced to go back to Austria, having no place to go upon arrival. The one camp was housed in a large old hotel and a number of barracks with a camp population of about 1,300. The facilities reminded me much of our worst mental hospitals. The Quakers have been distributing clothing in a number of these homes; so there isn't much we can do there.—Bertran Smucker.

Holland

We finished the Visser house and have begun repairing another house and still another joy—a barn. The farmer whose house we just completed has given us many compliments on our work. I do mostly carpenter work, but this month I helped dig a cellar and pour the foundation and paint brick for the masons. One gets quite a variety of experience in the building trade in this type of repair work. Besides laying floors, hanging doors, putting in latches, setting jams, and trimming up to finish, one must do a lot of patching. We use old materials almost entirely, but in the next job we will use some new brick which makes us glad.—Virgil Brenneman.

Italy

We praise God for His goodness to us and for the strength that He gives us daily to carry on our work in the face of extreme difficulties. We, here in the D.P. Camps, are trying to do welfare work, but what can we do that will satisfy? What the refugees want is a home or at least more material aid. These two things we cannot give. Yes, U.N.R.R.A. and other organizations provide food, shelter, and clothing, but that does not give them any feeling of security. We help with food and supplies distributions, but that isn't really welfare work. We feel helpless to change the environment for these refugees, but when we call to our minds the words of Peter when he said to the lame man, "Silver and gold have I none; but such as I have give I thee," we are convinced that we need to change the inner life—to share with them the faith that has so graciously been given to us. — Maria Kroeker.

VILLAGE CLINIC

(Continued from first page)

We are looking to our Lord for His ever-present protection and supply of every need as it comes. We are truly happy to be here and thank our heavenly Father for all His gifts. We want to assure you of the home churches that all your help is appreciated by us and the people we are trying to serve.

The first disciples are an example of the promptness with which the call of Jesus should be obeyed.—J. C. Wenger

Peace Notes

Why Men Hate One Another

Why do men hate each other, we may wonder, whether as individuals or as groups? It is often because of fear, which is itself due to the absence of a real faith in God's power and God's program for the world. For the Christian perfect love drives out such fear and hate that springs from it. Sometimes men seek relief from some inner conflict in their own soul by indulging in the emotional distraction of hating and abusing others. A group of people, for instance, may be suffering some hardship. Instead of looking for causes within themselves and making some unpleasant adjustment on their own part, they fall back on the easy subterfuge of blaming others for their troubles and developing attitudes of hate and antagonism toward them.

The Christian on the contrary is concerned primarily with inner adjustments; he looks to his own heart and makes sure that he is right with God, that he has peace within his own soul. And finally the example and the spirit of Christ show him that by suffering for right and truth more is accomplished that has eternal value than by hating and by the violence in which it often issues. And in these times when the spirit of hate is poisoning the souls of men, Christians need to have anew the love of God shed abroad in their hearts by the Holy Spirit. They need, too, a strong faith in God so that their hearts fail them not for fear of the things that take place upon the earth.

The prophet Habakkuk in his time was sunk in doubt and perplexity because of the wickedness about him and because of the wars and invasions, which he felt were still somehow under control of God. He found the answer to his doubts when he got up on his watchtower. By getting up higher a wider vision and outlook was possible than in the midst of the confusion at his feet. He could then see the immediate events about him in the perspective of God's broader plan and purpose. He says, "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say to me, and what I shall answer when I am reproved" (Hab. 2:1). So the Christian today needs to get the vision of faith which affords him a view of God at work in the world of mankind, overruling the trivial incidents about their feet.—Gospel Herald.

THE BETTER WAY

He serves his country best
Who joins the tide that lifts her nobly on;
For speech has myriad tongues for every day,
And song but one; and law within the breast
Is stronger than the graven law on stone;
There is a better way.

He serves his country best
Who lives pure life and doeth righteous deeds,
And walks straight paths, however others stray,
And leaves his sons, an uttermost bequest,
A stainless record, which all men may read;
This is the better way.

—Susan Coolidge.

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